



CHRISTIANITY and the Fight Against CORRUPTION

Tive Denedo



PRIESTS
PEACE & JUSTICE
INITIATIVE [PPJ]

The Social Arm of Palace of Priests Assembly PPA

PPJ BOOK SERIES No.1

SUPPORTED BY

THE JOHN D. AND CATHERINE T.
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Acknowledgement

A research work that is meant just for internal consumption is a product of intense work that demands a lot of rigour, hours of painstaking search for not just topical but relevant materials, time given to poring over countless pages of documents, attention to details and long and laborious and finally sifting and scrutinising the end product. Where the research is for external consumption it is doubly harder to undertake and where it involves matters of Christianity and corruption it becomes a task of enormous complexity with possibility for explosive verbal exchanges.

These are two topics for which anyone who has reached the age of knowledge believe he or she has an opinion. Both are known world over to be capable of generating intense passion during discussion. Although corruption is as old as mankind, there is hardly a definition that captures it rather there are acts that constitutes corruption and the debate is still on-going. That is one with a basis for endless argument. However, if corruption defies a readily acceptable definition, there is no doubting the consequences, for they have become part of our daily existence in the abysmal failure of service deliveries in governance, health care, education, housing and has contributed to the increase in poverty, unemployment, insecurity and underdevelopment.

On the other hand, Christianity across the world causes emotions to run high amongst the several adherents. The issues could be as mundane as the days of the week like Sabbath and Sunday, or the calendar for the celebration of Christmas. The doctrinal differences which should be a less divisive issues among people whose foundation is still setting groups against one another while at the deeper level of canons, as the denominations proliferate so the tension is escalating and the gulf between the children of Christ is getting wider.

Therefore, to navigate these sociological and theological mines to deliver this work to the applause of the men and women who validated the research is worthy of commendation. The researchers include Prof. Jibrin Ibrahim, Dr. Sam Amadi, Mr. Asuzu Echezona, Mr. Akubor Augustine, Pastor. Abraham Sam Aiyedogbon and Mr. Tive Denedo.

We are eternally grateful to God for providing the knowledge, understanding and wisdom for the idea of using the Pentecostal perspective in the fight against corruption Nigeria which eventually birthed the campaign of Mobilising Christians against Corruption (MOCAC). There are so many people who contributed to what became the nationwide movement which grew out of this idea. We acknowledge the invaluable role played by Dr. Otiye Igbuzor, General Overseer of Palace of Priests Assembly, Dr. Ejiro Otiye-Igbuzor, Assistant General Overseer of Palace of Priests Assembly who worked behind to ensure that the mobilization campaign was successful.

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We would like to appreciate Dr. Kole Shettima and the team at the Nigeria and Chicago office of John D. and Catherine T. MacArthur Foundation for the funding and the guidance that made all these achievements possible.

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Foreword

Christianity is over 2,000 years and has a rich history. In the first three centuries, church growth was accelerated by the persecution of the church. In the fourth century, Christianity became the official Roman religionⁱ. In the seventh century, Islam was founded. By the tenth century, 50 percent of former Christian areas were under Islam. By the 14th century, John Wycliffe translated the Bible into English and emphasized the sole authority of the scriptures and the priesthood of all believers. In the 16th century, the years of reformation promoted by Martin Luther King and others emphasized justification by faith and priesthood of all believers. The protestant reformation was anchored on three key issues:

1. The sole authority of the scriptures,
2. Justification by faith and
3. Priesthood of all believers.

In the 18th and 19th centuries, the emphasis was on revival, missions and holiness. In the 20th century, the emphasis was on Pentecostalism- Holy Ghost baptism and empowerment. With the rise of Pentecostalism, there was emphasis on material prosperity, loyalty to the nation state and individualism and social dimension of the church decreased immensely. This has led to the public perception today that is a challenge to all true Pentecostals. This public perception has led to the non-recognition of Pentecostal Charismatic social contribution of goods and services valued at more than 2.3 billion US dollars and with more than 250 million people in over 100 countries since 1980ⁱⁱ. The perception is that Pentecostals are only interested in prosperity and not concerned about social issues in society.

The Pentecostal Movement is characterised by emphasis on baptism of the Holy Spirit and the manifestation of the gifts of the spirit. Christian Historians have characterised the Pentecostal movement into three wavesⁱⁱⁱ:

1. First wave beginning in 1901 with a rediscovery of and a new experience of the supernatural with a powerful and energising ministry of the Holy spirit.
2. Second wave starting in the mainline churches in 1960 with Christians affiliated to non-Pentecostal denominations (Anglicans, Protestants, Catholic, Orthodox) experiencing baptism in the Holy Spirit.
3. Third wave beginning in 1980 with evangelicals and other Christians receiving baptism of the Holy Spirit.

Scholars have pointed out that between Pentecost in Acts Chapter 2 in AD 100 and 1901 when the first wave started is 1,800 years. Some have argued that the 1,800-year period can be regarded as spiritually dead. But others point out that there was a range of spirit activity during this period ranging from hundreds of cases of prophesy to discernment of spirits and divine healing^{iv}.

The Pentecostal movement has grown from a handful of believers in the early twentieth century to a global movement now numbering over 600 million people, and those who embrace the Holy Spirit and His gifts are now the fastest growing religious group in the world^v. It is continuing to grow especially in Africa, Asia and Latin America. Today, the countries with the highest number of Pentecostals is in the global south as can be seen from the table below:

Country	Pentecostals 1910	Country	Pentecostals 2010
South Africa	989,000	China	95,316,000
Nigeria	111,000	Brazil	82,000,000
USA	53,400	USA	76,000,000
Germany	22,000	Nigeria	43,920,000
Trinidad and Tobago	11,800	India	30,000,000
China	2,100	Philippines	27,000,000
India	2,000	South Africa	22,150,000
France	1,000	D.R. Congo	21,000,000
Canada	1,000	Mexico	14,800,000
North Korea	1,000	Colombia	14,507,000

Source: World Christian Database, Brill, June, 2009 (Cited in Synan, V (Ed) (2011), Spirit Empowered Christianity in the 21st Century.

As shown in the table above, the highest number of Pentecostals are in the global South. Therefore, changes to the content and practice of Pentecostalism can come from the global south. Nigeria occupies a special place in the scheme of things.

When God gave us the vision to establish Palace of PRIESTS ASSEMBLY in 2016, two areas of emphasis was impressed on our hearts- Priesthood of all believers and the social dimension of the church. This is why right from the beginning; we established the Priests Peace and Justice Initiative (PPJ) as the social arm of the Church. It is our contribution to building a peaceful, just and orderly society. It is hinged on the dignity of the human person as created by God and the need to create an enabling environment for evangelism and holistic prosperity (3 John 2). At Palace of PRIESTS ASSEMBLY, we believe that the church should play a role in ensuring democratic governance, peace and stability of society. We see it as a duty to bring biblical perspective to the challenges of democracy,

development, insecurity, injustice, service delivery and humanitarian crisis. The vision of PPJ is a world of prosperity and social justice. Our mission is to act as catalysts to empower citizens to reign as Priests and work for peace and social justice. We are guided by the values of leadership, empowerment, royalty, integrity and discipleship. PPJ has five thematic areas of focus:

1. Democracy: Elections, transparency and accountability and stewardship
2. Peace Building: Human Security and Conflict transformation.
3. Social Justice: Poverty, Inequality and Justice.
4. Emergency and Humanitarian services
5. Education and Health

The conceptualisation of the SHUN CORRUPTION project is in furtherance of our mission as a church and the mandate that God has given to us. The project is conceived by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) to mobilise Christians, especially Pentecostals, to join the fight against corruption in Nigeria. The project which will be implemented within a period of three years (2018-2020) is supported by MacArthur Foundation. The project will commence with a research on the role of Christians in the fight against corruption and will include the production of a manual on Christianity and corruption; capacity building of Christian leaders and workers; production and distribution of Information, Education and Communication (IEC)/Behaviour Change Communication (BCC) messages and materials; creation of a platform for the promotion of Christian ethics and values; creation of a platform on Christianity and accountability; mobilisation of Christian leaders for credible, free and fair elections; projection of Christian role models; and creation of a movement of Christians advocating and campaigning against corruption from a Christian perspective.

We hope that with this project we will create a platform that will bring together Christian leaders across Nigeria to focus on Christianity and Accountability. The platform will be based on a recognition that there are Christian ethics based on the word of God (the Bible) which should guide the behaviour of Christian adherents. The ethics include holiness, faithfulness, worship, humanitarian spirit, liberality, self-discipline, defence of the poor and oppressed, opposition to cruelty, deceit, luxury and selfishness (Ex 20:3-17; Deut 6:5; Luke 3:10-14; Matt 22: 35-40; Colossians; 1 Peter; John 13:34; John 15: 20; John 13:14-15; Ps 14:6; Is 25:4; Ps 140:12).

As noted above, the conceptualisation of the SHUN CORRUPTION project is conceived

by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) to mobilise Christians, especially Pentecostals, to join the fight against corruption in Nigeria.

The overarching goal of the project is to mobilise Christian leaders and workers to join the fight against corruption in Nigeria.

The specific objectives include:

- To enhance the knowledge of Christians on their role in the fight against corruption.
- To create a platform for promotion of Christian ethics, values and accountability.
- To mobilise Christian leaders and workers for credible, free and fair elections.
- To project positive role models to serve as motivation for others
- To empower Christians to advocate and campaign against corruption in Nigeria.

The project is being implemented within a period of three years (2018-2020) supported by MacArthur Foundation. The project commenced with a research on the role of Christians in the fight against corruption. The study was commissioned based on the understanding that there are ethical values in Christianity which abhor corruption. The study scoped the Holy Bible in its entirety to document reasons, with scriptural backing/references why Christians should not engage in corruption and why they should fight against corruption.

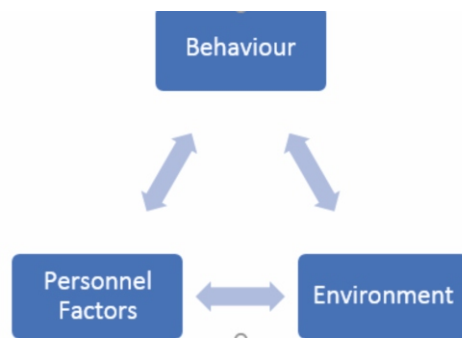
The focus of the study was on five main research topics:

1. Social Teaching of the Church-The Pentecostal Perspective
2. Christianity and the Struggle for Social Justice
3. Christianity and the Fight Against Corruption
4. Christianity and Political Leadership of Nations
5. Christianity and Accountability

Other aspects of the project include the production of a manual on Christianity and corruption; capacity building of Christian leaders and workers; production and distribution of Information, Education and Communication (IEC)/Behaviour Change Communication (BCC) messages and materials; creation of a platform for the promotion of Christian ethics and values; creation of a platform on Christianity and accountability; mobilisation of Christian leaders for credible, free and fair elections; projection of Christian role models; and creation of a movement of Christians advocating and campaigning against corruption from a Christian perspective.

We are aware that several governments in Nigeria have launched anti-corruption programs since 1966 when corruption was mentioned as one of the reasons for the military overthrow of the then civilian government. Despite the plethora of legislations and agencies fighting corruption in Nigeria, the issue has remained widespread and pervasive partly because the norms and behaviour of citizens have remained unchanged. It has reached a level that the members of the public do not seem to disapprove of corrupt activities. Even persons who have been convicted are given heroic welcome at the end of their jail terms and rewarded with extravagant thanksgiving services in churches. But churches are supposed to be the epitome of morality and good conduct. However, the social cognitive theory of behaviour reminds us that behaviour is shaped by personal factors (instincts, drives, traits, and other motivational forces) and environmental factors (situational influences) as shown in the diagram below:

PPJ Behavioural Change Model



Social Cognitive Theory Model

There is therefore the need to build the personal factors and motivate people to act on the environment to change behaviour in order to maintain public support for anti-corruption. Meanwhile, members of the congregation in the church have a lot of trust in their leaders. The trust is based on embedded Christian values and the solid reputation of the church for meeting the spiritual and physical needs of its members. But there is a huge challenge in the world today. Many people appear not to know what is morally right or wrong. People commit atrocities and post them on the social media. The behaviour of many people, even those who profess religion are guided by secular mindset which is based on the notion that the source of knowledge is not divine as against religious mindset anchored on revelation from God. But it is clear that secular mindset has limited scope of its worldview to the physical aspect of life only and does not play a crucial role in shaping moral character as religion. Unfortunately, as from the 16th century, the years of reformation promoted by Martin Luther King and others leading to the growth of the evangelical and Pentecostal movements neglected the social teachings of the church. The result is that

many professing Christians not only participate in corruptible transactions but do not take any action among their members or participate in the larger society to fight corruption. There is therefore the need to improve the knowledge of Christians, motivate them and provide a platform for them to join the fight against corruption.

This booklet is based on the research that has been conducted as indicated above. It is grounded in the scriptures and will be very useful to Pentecostals across the world. It is our expectation that with this and other efforts, the face of Pentecostalism will change not only in Nigeria but across the world.

Pastor Otive Igbuzor, PhD

General Overseer, Palace of PRIESTS ASSEMBLY, Abuja, Nigeria.

23rd May, 2020

Preface

There is an urgent call for the rescue of the Nigerian nation from the grip of corruption and the attendant malicious crisis spurned over the years. So much seems to have been done but much more requires to be done because the approaches hitherto used, including several declarations of wars on corruption by different administrations in the country to deal with the scourge of corruption have not created the expected impact. Scholars have written volumes on the causes, costs and consequences of corruption in the country while the anti-corruption war can boast of a few success stories, but victory is still largely a mirage. Those solutions have fallen dismally short in providing relief in the war against corruption.

Apparently, what is missing is the failure to mobilise the people through a language and a system that they can readily understand and relate to in their daily lives. For Christians especially, this language is that of faith and the authority of the Scriptures. Faith is the instrument with which a Christian can have a firm hold on the flow of life and provide an inspirational framework to act with conviction and courage while also acting as a check. This is the background to the publication of this pamphlet. The pamphlet is therefore a tool for mobilizing Christians across Nigeria through the Pentecostal perspective to join in the fight against corruption.

This pamphlet, among others is a creation of an intensive and extensive research by a group of writers who are propelled by their passion to frontally tackle corruption through an evangelical-type approach that takes the content of the Bible and reproduces the instructions, promises, principles and sanctions in a simple manner to reflect God's position in dealing with the challenges of corruption. However, this pamphlet read together with others in the series is not just about corruption, but a bouquet of other related issues that will help to make the fight against corruption meaningful and effective.

The researches were further validated by another group of Pentecostal Christians scholars and leaders who subjected the work and their content to a rigorous analysis session, vetted it and gave a stamp of approval as a body of literature ready and appropriate for use to mobilise the Pentecostal community in the fight against corruption.

As a result, its content is made simple and easy to read, understand & applied along with others in the series among which are the role of the Church in promoting accountability, the Church and the struggle for social justice, the Church and the Social Dimension of Christianity, the Church and political leadership of nations as well as the role of the Church in elections in Nigeria. The pamphlets serve as the literature for reading along

with the Bible for training, instruction & edification on winning the war against corruption. It is good for pastors for whom it is originally intended but it is also a keepsake for t, who must be carried along in the fight against corruption. In this way the message will reach a very large segment of the nation and dwell richly in the heart of all those that will read it and use it for good works.

This pamphlet is conceptualized to be an enduring work for generations to come on the strategy to fight corruption by Pentecostals. Our prayer is that this pamphlet will both be spiritually and intellectually stimulating for everyone who will read it and be galvanized, energized & emboldened by the Spirit of God to be enlisted into the rank of those prepared to speak against & stand against any form of corruption wherever it may occur across the nation. In addition, we encourage anyone who will want to take this pamphlet just as we regularly use tracts to spread the message & become Anti-Corruption Champions in Nigeria.

**Christianity
and the Fight
against
Corruption**

Christianity and the Fight against Corruption

.1. Introduction

The experience of corruption has always existed; nonetheless it is only in recent years that awareness of it has grown at the international level. In fact, with regard to conventions on corruption and plans of action adopted by individual States and groups of States and by international organizations in the area of international trade, in the discipline required to conduct international commerce and especially in the field of finances, the majority of these efforts have been made in the last two and half decades.ⁱ This means that corruption has only recently become recognized as a significant destabilizing factor in the affairs of men and that a negative judgment of it is spreading worldwide, while at the same time there is a growing awareness of the need to fight it.

There is corruption in countries that are developed and those that are developing, it is found in large countries, medium size and small countries. It is in countries that are democratic or under dictatorship, market oriented or regulated. It has led to the fall of governments. Prominent politicians including presidents, prime ministers of countries, captains of industries caught in the corruption web have lost official position or filed for bankruptcy and their directors serving jail terms. In some extreme cases whole political classes have been replaced.

The battle ground in the fight against corruption has mainly been in the offices of state actors with specially designated agencies, backed by legislations, statutes and conventions to wage the war on corruption and corrupt practices. In the past one and a half decades, nearly all African governments have some policies and strategies in place to fight corruption. They have very clear and well articulated institutional frameworks to fight corruption.ⁱⁱ It has however been a huge task and the success has not been commensurate with the quantity of investment poured into it. Scholars and development workers have argued that for any war to be won soldiers must be recruited, trained and equipped with the right attitude and tools to win that war.

Perhaps that has been the prime factor that caused the war against corruption to falter and it is this strategy of societal transformation that Christians should adopt to win the war. The war must be won in the minds of the people first. The resolve of Christians to fight Corruption is not new as it dates back to the beginning of scriptures but the current campaign is to take the path less trodden of creating a movement and ensuring that those involved take ownership of the space for engagement. The Christians approach is expected to be a bottom-up approach of authentic empowerment of the masses at micro levels of activities.ⁱⁱⁱ

2. Conceptual Clarifications of Corruption

It is indeed worrisome that decades into the contemporary study of corruption, we

continue to be faced with dilemmas of definition. In an effort to strip the debate of any of its moral complexity, it has been rendered problematical at best, nonsensical at worst. Although duly recognized as a universal scourge, corruption has defied a universally accepted definition. It has led to a lot of contention among researchers, scholars and development workers. Perhaps, just as nebulous as the act of corruption is, so also is the attempt to define it. However, from its middle age English and old French all evolving from Latin, the word in mid fourteenth century relates to material things especially dead bodies, also of the soul and morals. The Latin word *corruptionem* with its nominative derivative *corruption* is a noun of action from the past participle stem of *corrumpere*. This pertains to public offices from early fifteenth century while of late fifteenth century it was to address the wrong use of language^{iv}

The most common definition of corruption in use today is the World Bank^v definition which sees corruption as

“the abuse of public office through the instrumentality of private agents who actively offer bribes to circumvent public policies and processes for competitive advantage and profit. Beyond bribery public office can also be used for personal benefit through patronage and nepotism, for example, the theft of State assets or the diversion of State revenue”

Ethics are loosely implied in this definition of corruption but are certainly not made explicit. Discourse analysis of the World Bank’s literature on corruption has revealed a process that established a definition that limits the study of corruption to public office holders and economics. This was done to meet the needs of an organization, but it has impacted the study of corruption as a whole. Despite its moral overtones, the bulk of contemporary anti-corruption discourse deploys the language and methodologies of economics and rational choice to render diagnostic assessments of the plight of the corrupt and less developed.

Due to its ability to change with times a look at some current definitions and modern usage would be necessary to put it in contemporary perspective. The *Oxford Advanced Learner’s Dictionary* defines corruption as a dishonest or illegal behaviour especially of people in authority.^{vi} This definition focuses on three areas; the moral aspect, the legal features and the people in authority. The *Oxford Dictionary of Current English* sees corruption as an act of dishonesty especially using bribery or an immoral or wicked act. This definition focuses fundamentally on the moral characteristic of corruption.

However according to Nye,

Corruption is a deviation from the formal duties of a public role because of private regarding (personal, close family, private clique) pecuniary exercise of certain types of private regarding influence. This includes such behaviour as bribery (use of reward to pervert the judgment of a person in a position of trust); nepotism (appointment by reason of ascriptive relationship rather than merit); and misappropriation (illegal appropriation of public resources for private regarding use).^{vii}

The definition by Nye sees corruption as a deviant behaviour. The presupposition is that the normal behaviour is anti-corruption. There is a challenge of operating this definition in a country where corruption is pervasive, widespread and regarded as a norm by majority of the people irrespective of class and creed. The Transparency International defines corruption as behaviour on the part of officials in the public sector, whether politicians or civil servants, in which they improperly and unlawfully enrich themselves, or those close to them, by the use of public power entrusted to them.^{viii}

Great as those definitions all appear to be, there is one challenge common to all of them. Noticeable on careful scrutiny is that they merely draw attention to the attributes of corruption which are indirect methods of defining corruption by using stand-in variables.^{ix} Working on that premise there will be three broad approaches to defining corruption with perhaps the possibility of putting it into context. One, there will be a conceptual approach which seeks to mentally construct the incidence of corruption. Two, there is an operational approach which uses stand in elements to give meaning to the phenomenon and three, there is deductive approach which describes corruption by ordinary deduction from its derivative term, corrupt. Due to the inherent fact that these approaches are hugely divergent, conflicting and contradictory, their applications to the menace of corruption are inextricably caught in the maze and labyrinth of locating it. All of these definitions which seek to get to a point of convergence are seemingly going in different directions. This is the crux of the matter in having a sense of clarity about corruption and dealing it a decisive blow in the fight against it.

Perhaps having a conceptual definition will assist in a mental construction of the word corruption. Mentally constructing the word will provide an easy and uncomplicated understanding if the term is simple, straight forward and hardly ever changes. But when complexities emerge on the issue as has been seen with corruption, in divergence of perception and understanding, it makes mental construct difficult if not impossible. This is largely responsible for the absence, in literature, of a conceptual definition of corruption

that lends itself to wider and general acceptability. This may explain why legal scholars and lawmakers conveniently avoid any pull towards an exercise dedicated to exploring that terrain.

An examination of the Constitution of the Federal Republic of Nigeria as well as other legal instruments of the state clearly show that those who drafted them failed to provide a conceptual explanation to the word corruption as they often do with other issues of state. To understand corruption is to first acknowledge and accept that corruption is embedded in a set of relationships. Therefore, to mentally construct the phenomenon and provide a conceptual definition requires that all sets of relationships must be thoroughly investigated and properly interrogated to find their linkages and where they could be devalued. Owing to the difficulties the conceptual definition presents, the resort is to find a leeway or contrive to operationalise corruption through its attributes and characteristics such as abuse of office, abuse of power, settlement, nepotism and bribery. These too have their limitations as bribery which is touted as corruption cannot adequately provide a broad and deep meaning of corruption. The answer to the challenge of corruption if well defined would have been found in the grundnorm of the nation, the Constitution.

The Constitution

The 1999 Constitution of the Federal Republic of Nigeria has anti-corruption as one its cardinal political objective. In Section 15(5), the Constitution is emphatic on what Nigerians should expect as it promises that the state shall abolish all corrupt practices and abuse of power. It is instructive and helpful to note that the 1979 Constitution also made a similar provision in Section (15) 5. It is odd to note that Section 318 which has the burden to provide critical interpretation of key and very important terms in the Constitution was made to remain silent on an issue like corruption. It is not clear whether this was an omission or an oversight. It is also not clear if it was dereliction of duty or it was deliberately done to feed the appetite of corruption in the land.

The Criminal Code

While mulling over the reason for the omission of this all-important interpretation is on, there is also the contentious definition of corruption in the Criminal Code. Rather than clarify the gap in the Constitution, the Criminal Code opened up the space for further confusion. Under the headline of Corruption and Abuse of Office the Code left nothing to the imagination by its silence in the interpretation of corruption. But where it found the wisdom and convenience to interpret Abuse of Office there was no attempt in defining corruption. It seems even in the hallowed chamber of law making, corruption was daringly starring them down. The law makers blinked first, corruption avoided being captured and demonstrated its potentials to remain indefinable.

It is clear that there is a no point of linkage between what the Constitution is referring to as Corruption and Abuse of Power and what the Criminal Code regards as Corruption and Abuse of Office.”^x Both are hardly one and the same thing. While Office pertains to a room, set of rooms, or building where the business of a commercial or industrial organization or of a professional person is conducted, Power can be said to mean the discretion to act or not act. What the lawmakers failed to tag they left for lay Nigerians to give an analysis. These two definitions have fostered a crisis of discernment on the Nigerian populace and there are two inherent crisis situations in what the Constitution and the Criminal Code did by their contrasting interpretations.

Both types of corruption can circumvent regulations spelled out by legitimate or systemic law. Corruption of social relations regulated by legitimate law involves a transformation from communicative action to strategic action. Corruption of social relations regulated by systemic law intensifies action-coordinating mechanisms aimed at monetary or bureaucratic success. The value of this approach is explicated with reference to some important topics of debate in corruption research, but it ignores a broad and complete view of corruption. A holistic view of corruption^{xi} must include corruption of personal values, corruption in family values, corruption in business values, corruption in civil society values, corruption in legal values, corruption in educational values and corruption in political values.

The Anti-Corruption Law

The Anti-Corruption Act (The Corrupt Practices and Other Related Offences Act 2000) which was specially enacted as the battle axe against corruption should have provided within its framework as a later legal platform after both the Constitution and the Criminal Code should a sense of clarity, elaborate explanation, precision and depth of interpretation for the phenomenon of corruption. In the same unfortunate manner, the Act failed dismally to provide any dependable interpretation to guide the public in understanding and dealing with corruption. In its interpretational segment, the Act defines corruption in just the same fashion of using its attributes and it is a recipe for its inability to be effective. Burdened by its failure to completely outline the attributes it resorted to escapism by lumping it all up as “ Other Related Offences which could be all of different things, of different interpretations to different persons.

A Deductive Definition

It is hardly a surprise that legal scholars in Nigeria too could not provide a generally acceptable definition of corruption and this can be ascribed to the fact that legal provisions are the products of codified rules and regulations which have been tested overtime, proven and validated as capable of moderating behaviours in sets of relationships between and among participants existing in a group. But there are also the tendencies for

these rules and regulations to be in a continuous state of flux, being continually influenced by environmental factors as well as organizational issues like systems, structures and processes.

For legal frameworks to adequately capture the nuances and the definition of a social trend like corruption, it must be acquainted with all the related issues and also aggregate all the relationships in their interplay and interactions with the environmental while subjecting themselves to and through the dynamics of organizational systems, structures and processes. The effectiveness of such systems, structures and processes gives strength to the building block of a society that can positively impact its citizens.

The Code focused on official corruption, thereby restricting and narrowing itself to seeing corruption as beginning and ending in the official sphere. This concept of corruption follows the Jürgen Habermas' theory of communicative action.^{xii} Corruption, as defined in his work, is a colonization of social relations in which two or more actors undertake an exchange relation by way of a successful transfer of the steering media of money or power, thereby sidestepping the legally prescribed procedure to regulate the relation. Two types of corruption are identified: monetary and bureaucratic. In monetary corruption, the exchange relation is carried out by way of a transfer of money, and in bureaucratic corruption by way of a transfer of power.

Locating Corruption: A Practical Definition

To provide a generally acceptable definition of a concept or attaching a meaning to a word such that it is not difficult to understand requires a comprehensive description of the phenomenon that the term represents. This is what the deductive method of defining a phenomenon entail. Therefore, in providing a meaning for corruption, it is necessary that we should wherever it generally occurs, describe how and why it occurs. By so doing, a non legal but realistic, rational and practical definition of corruption can be constructed. To this end it must be noted that corruption takes place where there are shared values, it occurs because the shared values have been abused, misused, undermined and desecrated. Corruption can also occur when the shared values are sometimes divergent and sometimes convergent and sometimes specific to individuals and or organizations.

Before it became subject to the rigours of modern social science, corruption was used primarily as a term of moral condemnation. In moral terms, to corrupt means to pervert, degrade, ruin and debase. However, with isolated exceptions, modern social science has largely removed the moral content on corruption. Outside donor discourses, as we all have seen discourses on corruption are often framed in moralistic terms, in which private and public morality overlap, but in ways that are not always compatible with other donor objectives. The way in which corruption has been defined in recent years moved the

discursive arena away from corruption as a problem of personal or social morality to one where the problem is instead a question of inadequate institutions. While institutions are important, they cannot by themselves solve the problem without the people to organize them into useful tools in society.

Indeed, in the donor-led discourse on corruption, there is no sense of the moral complexity surrounding decisions to act corruptly or not; certainly, morality has been stripped away from much of the contemporary debate about corruption, as it has been from the World Bank's definition.

In Nigeria Smith (2007) argues that,

“when people talk about corruption, they refer not only to the abuse of state offices for some kind of private gain but also to a whole range of social behaviour in which various forms of morally questionable deception enable the achievement of wealth, power, or prestige as well as more mundane ambitions. Nigerians notions of corruption encompass everything from government bribery and graft, rigged elections, and fraudulent business deals, to the diabolical abuse of occult powers, medical quackery, cheating in school, and even deceiving a lover.^{xiii}

The argument here is that corruption can only be understood in terms of its multidimensionality. Legal or public sector definitions, such as the one provided by the World Bank, the Nigerian Constitution, the Criminal Code and the Anti-Corruption Act may not capture what society, generally speaking, believes to be corrupt, which itself may depend upon an individual's position vis-à-vis opportunities to engage in corruption.

Causes of Corruption

A complex mix of several factors and relations have been attributed to cause corruption. They include poverty, greed and primitive accumulation engendered by the colonial heritage. Most people would agree that poverty can cause corruption to escalate in a society because in many developing countries poor countries the wages of public officials and many private sector staff is hardly sufficient for them to live meaningful lives. Many people engage in petty corruption to survive. But poverty cannot be the sole reason for corruption. If poverty is accepted as a cause of corruption why are ministers, presidents, generals in the military, rich people and rich countries occupying the top echelon of the Transparency Perception Index involved in various acts of corruption?

There is also the suggestion that corruption is part of the culture of many developing countries. This line of argument is mostly pushed by Eurocentric scholars who argue that:

What is regarded as corruption in Africa is a myth because it is expected that a beneficiary should show appreciation for a favour granted him or her. If a government official offers one a job or contract, the beneficiary would be obliged to show appreciation either in kind or cash to the government official just as he would to a village chief if granted a land to cultivate crops or build a house. Corruption is a myth because one culture's bribery is another's mutual goodwill.^{xiv}

Nothing could be as badly misrepresented as this eulogy to corruption. There is a marked difference between giving a gift to influence and giving a gift as a mark of appreciation. As Maduagwu pointed out,

It is mere trivialization of the serious issue of corruption in the modern society for anyone to suggest that corruption or embezzlement of public funds or extortion of money (bribes) from people looking for jobs or contracts or other benefits from government, could be equated to the customary requirement of bringing presents to the chief for permission to cultivate a land and such things.^{xv}

The War Against Corruption

In the recent past there has been a renewed effort to wage war against corruption all over the world. The war is being fought at the international, regional and national levels. In September 1997 the 8th International Conference against corruption was held in Lima, Peru. The meeting adopted what is now known as the Lima Declaration Against Corruption.^{xvi} Similarly, in November 1997, Civil Society Organisations (CSOs) meeting under the auspices of the Global Coalition for Africa in Maputo, Mozambique declared corruption as a crime against humanity. One month later, the Organisation of Economic Cooperation and Development (OECD) Anti Bribery Convention was adopted. In 2003, the United Nation Convention was adopted. The same year, the African Union Convention on Preventing, and Combating Corruption and Related Offences was adopted in July at the Second ordinary session of the Assembly of Heads of State and Government of the African Union.

In the past one and half decades, nearly all African governments have some policies and strategies in place to fight corruption. They have clear institutional frameworks to fight corruption. In Nigeria, pre-dates the all of these conventions. The fight in the public sector came to the limelight in 1966 when the military identified the corruption of the politicians as one of the reasons for taking over. Experiences later showed that the military is probably more corrupt than the civilian politicians. The military ruled Nigeria from 1966 to 1979 and handed over power to the Alhaji Shehu Shagari administration in 1979. But barely four years later, the Shagari administration was toppled by the Buhari/Idiagbon

regime. The Buhari/Idiagbon regime launched a war against corruption, tried and jailed many of the politicians while dismissing many civil servants. But when the Ibrahim Babangida regime overthrew the Buhari/Idiagbon regime, it reversed many of the decisions of the Buhari/Idiagbon regime, released many of the politicians that were jailed by the Buhari/Idiagbon regime and reduced the prison sentences of many others.

The Babangida regime is peculiar in its treatment of corruption with so much indifference to the extent many believe that the Babangida regime came for the sole purpose of fertilizing the grounds for corruption to be institutionalized in Nigeria. There is no doubt that the corruption attained new and insidious height under the Babangida regime. But like all other governments it still created its own brand of re-orientation and anti-corruption programme called MAMSER to fight corruption. By the time President Olusegun Obasanjo came to office in 1999 corruption has grown to be so monstrous that it formed part of the talking points in his inaugural speech.

In Nigeria there are a number of legislations in addition to the Constitution, the Criminal Code and specific programmes by different administrations including the Ethical Revolution of the Shehu Shagari administration, War Against Indiscipline and Corruption (WAIC) of the Buhari/Idiagbon regime, and MAMSER of the Babangida regime. The legislations include:

The Code of Conduct Bureau and Tribunal Act

The Bank and Other Financial Institutions Act No 25 of 1991.

The Failed Banks Act No 16 of 1996.

The National Drug Law Enforcement Agency Act.

The Money Laundering Act No 3 of 1995.

The Independent Corrupt Practices and Other Related Offences Act of 2000.

The Economic and Financial Crimes Act 2004.

The Budget Monitoring and Price Intelligence Unit.

The Nigeria Extractive Industries Transparency Initiative (NEITI) Act.

The Foreign Exchange Miscellaneous Provisions Act No 17 of 1995.

Apparently, it is not for want of legislations that the war on corruption has floundered. With all of these laws in place, corruption should be an easy target to eliminate but it seems to have more than nine lives. Somewhere along the line of prosecuting the war, corruption has eluded every single administration since 1960. It is pertinent to ask what went wrong and to locate where the weak link is in the fight.

There are two things that are absolutely not right. There is the definition dilemma and there is the issue of the policies and legal frameworks. It is difficult if not impossible to fight an enemy that cannot be identified. With the legal framework there are also two issues to contend with; one, is the inherent weaknesses of the laws and two is the use of

those laws in fighting the war. From the weaknesses of the laws and their vulnerability to varied interpretations as well as the matter of weak enforcement, it seems from the beginning, that success of the war against corruption is the need for the war to fail.

Cost and Consequences of Corruption

Corruption has a lot of negative impact on every sphere of societal development: social, economic and political. As Ikhubaje has argued, corruption is a global phenomenon and its effects on individuals, institutions, countries and global development have made it an issue of universal concern.^{xvii} According to the Lima Declaration, the impact of corruption includes the erosion of the moral fabric of society, violation of the social and economic rights of the poor and vulnerable, undermining democracy, subversion of the rule of law, retardation of development and denial of society particularly the poor of the benefits of free and open competition.

Bello-Imam has outlined the negative consequences of corruption to include:

- a. Retardation of Economic Growth: Corruption lowers investment and retards economic growth.
- b. Misallocation of Talent: Where rent seeking proves more lucrative than productive work, talent will be misallocated. People will be lured to rent seeking rather than productive work
- c. Limitation of Aid Flows: Where corruption is rampant, donor agencies are unwilling to put in their money.
- d. Loss of Tax Revenue: Revenue is lost through tax evasion or claiming improper tax exemptions.
- e. Adverse Budgetary Consequences: When corruption is rampant, budgeted amounts will not deliver the required services
- f. Negative Impact on Quality Infrastructure and Public Services: When public contracts are procured through a corrupt system, it results in lower quality of infrastructure and public services.
- g. Negative Composition of Government Expenditure: Corruption often tempts government officials to choose government projects less based on public welfare than on the opportunity they provide for extorting bribes. Under such situation, large projects, whose exact value and benefit are difficult to monitor usually present lucrative opportunities for corruption while returns on teachers salaries textbooks could be zero for the same set of officials^{xviii}

Conceptual Clarification of Christianity

For any method employed to understand the characteristics of any religion, the primary consideration is the account of the adherents. Many Christians decline to be tagged as being in a religion. Christianity as considered by its adherent is pretty simple. It is all a

way of life that is about one life, the life of Jesus Christ, the Son of God. The central message of Christianity is that Jesus Christ is God the Son who came to earth to rescue sinners not only from a life of sin but also from eternal damnation in hell. The Bible teaches that Jesus was God Himself, come to live in His world as a human, was crucified, buried and resurrected on the third day. Christianity began in the first century after the death and resurrection of Jesus Christ.

Christianity has divided into three major branches; Roman Catholicism represents the continuation of the historical organized church as it developed over the centuries and is headed by the Pope. Eastern Orthodoxy and Roman Catholicism separated in 1054, when the Patriarch of Constantinople and the Pope excommunicated each other. Eastern Orthodoxy (which includes the Greek and Russian Orthodox Churches and several others) differs from Catholicism in its refusal of allegiance to the Pope, its emphasis on the use of icons in worship, and the date it celebrates Easter. Other cultural, political, and religious differences exist as well. Protestantism arose in the 16th century. Protestants do not acknowledge the authority of the Pope, reject many traditions and beliefs of the Catholic Church, and emphasize the importance of reading the Bible and the doctrine of salvation by faith alone. Protestantism encompasses numerous denominational groups, including Baptists, Methodists, Episcopalians, Presbyterians, Pentecostals and Evangelicals.

Christianity is a spiritual belief that is open to all, regardless of age, religion, sex, or economic status. It is also a faith relationship with God that solves the problem of sin. In other words, deliverance from sin is not achieved by one's personal adherence to a system of works. Christianity is a relationship with God. Christianity is God reaching out to man rather than man working to find God. It is trusting in Jesus and what He did on the cross for you (1 Corinthians 15:1-4), not on what you can do for yourself.^{xix}

The Bible also teaches that because we are sinners by nature and by choice, we have corrupted our relationship with God. Christianity is all about the relationship with Jesus Christ. Christianity is about truly accepting Jesus as your Lord and Savior, the baptism of the Holy Spirit followed by an outward manifestation of speaking in tongues (Mark 16:17).

Christianity is not a political movement that seeks to change the world from the outside in. Rather, it is truth that radically changes one's entire worldview from the inside out. People live their days seeking fulfilment and meaning in the things that surrounds them but the deepest yearning of the human soul is to be restored from that corruption to the one who made them. That spiritual corruption became the strength for other deviation including political, financial, economic and material corruption. Jesus Christ alone was

born to ensure that the restoration is accomplished.

According to C.S. Lewis the Twentieth century British author, "I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else."^{xx} Christianity rises to the top when other theories, philosophies, movements and religions of the world are earnestly investigated. As hard as it is to hear in our pluralistic world community, Christianity is different from all the others. That may sound and appear dogmatic and narrow-minded, but the simple truth is that Christianity is the only true religion.

Christianity is not based upon evidence, but it is backed by evidence. Obviously, anyone could claim to be God. The difference with Jesus is that His life completely backed those claims. Scholars from diverse fields through history have checked out the claims; an absolutely phenomenal study and have validated them. With the discovery of the Dead Sea Scrolls and the reliability of the Septuagint version of the Old Testament, both of which have been proven to exist prior to the time Jesus walked on the earth, there are validations these prophecies were not conspired after-the-fact. They were truly fulfilled by the Messiah, Jesus Christ.

3. Historical Development of the Issue

The problem of corruption dates back to the beginning of recorded human history especially from the perspective of the scriptures. Throughout history corruption has begun with political delinquency. From Biblical account which also serves as the historical chronicles and record of Israel, the first form of corruption recorded in the book of Genesis was political. God invested Adam with authority, power and dominion to govern the entire creation of God. The fall of man came through a process of corruption which involved Adam and Lucifer (Genesis 3:3-4). Adam fell through a corrupt laden and deceptive process which caused the transfer of power to Lucifer in the Garden of Eden. It was the beginning of the temporary reversal and alteration of God's plan for man to replenish, subdue and dominate the earth (Genesis 1:28). In a double layered act of treachery and disobedience Lucifer subverted the hierarchy of authority while Adam disobeyed the simple instruction not to eat from the tree of life.

When God came in the cool of the evening on the day of the fall of Adam (Genesis 3:8), God was on an anti-corruption inquiry to confirm the report that there was a desecration of the norm and departure from the political order that has been established for the peaceful and sustainable governance of the garden. The judgment of God was swift and Adam and his family were banished from the garden (Genesis 3:23-24).

Also in the Old Testament, when Samuel spoke to the Israelites after having chosen a king for them, he asked, "From whose hand have I accepted a bribe to make me shut my eyes (1

Samuel 12:3)?^{xxi} Samuel's question shows that the practice was already known in ancient Israel. Later, when King Jehoshaphat appointed judges for the people of Judah, he urged them to "Judge carefully, for with Yahweh our God there is no injustice or partiality or bribery (1 Chronicles 19:7).

The practice was well known in ancient Roman society. The Romans enacted laws to punish or banish people practicing corruption. In ancient Greece, corruption was often related to judicial affairs. One paid jurists to hand down verdicts that flew in the face of evidence, or paid public officials for improper favors. The next body of literature on corruption is the writing of Kautilya, the prime minister of an Indian King who wrote a book, Arthashastra where he discussed corruption. The Arthashastra is an ancient Indian treatise on statecraft, economic policy and military strategy, written in Sanskrit. It identifies its author by the names 'Kau ilya' and 'Vishnugupta', both names that are traditionally identified with Chanakya (c. 350 283 BC), who was a scholar at Takshashila and the teacher and guardian of Emperor Chandragupta Maurya, founder of the Mauryan Empire.^{xxii}

About seven centuries ago, Dante placed people who give and take bribes in the deepest part of hell, reflecting the medieval distaste for corrupt behavior. Shakespeare gave corruption prominent role in some of his plays. The American Constitution made corruption one of two explicitly mentioned crimes which could lead to the impeachment of United States of America president. However the degree of attention paid to corruption is unprecedented and nothing short of extraordinary. For example, in its end of year editorial on December 31, 1995, the Financial Times characterized 1995 as the year of corruption. The following two years could have earned the same title.^{xxiii}

One of the key purposes of the Reformation (almost 500 years ago) was precisely to fight the corruption, broadly defined, of the Catholic Church. Historians have pointed to other more complex reasons as well, but the moral stand against corruption was surely important. It is thus arguable that reverse causality entered into the Reformation process. It was the more moralist countries that chose the various Reformist denominations, while those more tolerant remained with their old denominations. It is amazing that such a large gap in ethics still remains around the world.^{xxiv}

The most intriguing thing relating corruption to religiosity is that since world religions consistently condemn theft and dishonesty, one might expect that, if citizens consider religion important, they would be less likely to engage in corruption. There are other disturbing trends in the relationship between religiosity and corruption. For example, despite increasing adherence, passion and dedication to the Roman Catholic faith, especially in Latin America, corruption continues to thrive, unchallenged by faith. Latin

America which shows the unethical culture prevailing in business within Spanish speaking countries: *el que no tranza no avanza* (one that does not act unethically does not succeed) (Arruda, 1997, p.1598).^{xxv} This implies that if one desires to succeed in business, one must be prepared to act unethically regardless of one's religious beliefs.

The same argument holds with respect to the Philippines where, despite high levels of religiosity, the country is engulfed in entrenched corruption:

From Presidents to prostitutes, religion flows like a river through Philippine lives, offering a bizarre mix of old style faith and sometimes bloody violence. In the Philippines, it seems, religion is never far away. At Easter it bludgeons the imagination. Catholic worshippers in several towns re-enact the death of Christ by allowing themselves to be nailed to wooden crosses with stainless steel pikes. Other Filipinos descend in their millions on the nation's cathedrals and city squares to partake in a great upheaval of holy activity- preaching, praying, singing, dancing, kneeling and bowing. Conversely, Beets (2007, p.72) argues that, although the Scandinavian countries are largely secular, with a declining influence of religion, corruption appears to be minimal, and these countries are among the least corrupt according to the TI-CPI.^{xxvi}

The case of Finland readily comes to mind. Corruption does not significantly impact business operating in Finland, The Finnish regulatory system is transparent and administrative corruption is almost non-existent. The Criminal Code contains provisions against active and passive bribery, embezzlement, fraud and abuse of office, and persons and companies can be held liable for offenses. Facilitation payments are prohibited, while the propriety of gifts and hospitality depends on their value, the intent and the potential benefit obtained. The anti-corruption framework is generally well- enforced, but Finland has been criticized for not adequately investigating and prosecuting foreign bribery. Corruption is limited due to an administrative culture of transparency and openness, a strong system of internal and external controls, and the involvement of civil society in the management of public affairs. Isolated incidents of corruption and favoritism do occur, primarily at the local level, where the interests of businesses and local politicians are sometimes improperly linked in so-called old-boys networks.^{xxvii}

4. Biblical Teachings on the issue- from old and new testaments.

The Bible is an anti-corruption manual written to guide the people of God to know what values God has intended for them to subscribe to and live by. The Bible thus sees corruption as rottenness. It calls it moral decay. The Ten Commandments constitute the supreme laws against harmful and corrupt activities. But there are bye-laws, instructions, orders, commands, principle and directives that God gave in the Bible to steer Christians towards live uncompromisingly righteous lives. These are the sub-sets of regulations that are explicit for even the simple to read or see to use for a life that is within the expectation of God.

In searching through the Bible there are One Hundred and Fifteen scripture verses that speaks about bribery and corruption. There are references to corruption by the nation of Israel over their disobedience to God's instructions, corruption in inter-personal relations, corruption in financial transactions, corruption in marital relations, corruption by political office holders, corruption in the priesthood and corruption by kings and other appointed rulers in Israel and the consequences of bribes, bribery and all forms of corruption. There are Bible verses that specified conditions for people who aspire to office so that corruption should not be an experience in the governance process for God's people. There are exhortations for forgiveness and other parallel verses that encourage believers to do good work. There are many other verses that looks appropriate and should be captured within the context of this work but were ignored. It will be a run against the specification of this chapter to include all seemingly relevant verses. For example Apostle Paul's famous quote of I robbed other Churches, taking wages of them, to do your service (2 Corinthians 11:8) is certainly outside of the consideration of this chapter. Apostle Paul may have robbed Satan and for good cause of the lost souls in the kingdom of darkness as he restore them to the kingdom of our Lord Jesus Christ.

The issue of corruption is so widely and freely mentioned in the Bible that it is surprising that human nature compelled the Christian to gravitate towards corruption. A truly regenerated believer who has the Bible as a guide should be able to flee all appearances of bribes, bribery and corruption. It is not for want of teaching about corruption that a believer would refuse to pay heed to the destructive effect of corruption. It can only happen by deliberately deciding to act contrary to the Bible's instructions on corruption. Reflecting on even contemporary events the Bible warned about the many repercussions of corruption. As the Bible amply noted, and is clearly seen in world affairs, corruption does not cause devastation for the public alone but also to the household of the perpetrators of corruption who expects to enjoy the fruit of corruption. The verses are:

1. Genesis 6:5

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

2. Exodus 18:21

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

3. Exodus 20:15

Thou shalt not steal

4. Exodus 20:17

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

5. Exodus 23:8

And thou shalt take no gift: for the gift blindeth the wise and perverteth the words of the righteous.

6. Exodus 32:7

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.

7. Leviticus 19:13

Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

8. Deuteronomy 5:19

Neither shalt thou steal

9. Deuteronomy 5:21

Neither shalt thou desire thy neighbour's wife, neither shalt thou desire thy neighbour's house, his field, his ox, or his ass or anything that is thy neighbour's.

10. Deuteronomy 10:17

For the Lord your God, is God of gods, and Lord of lords, a great God, a mighty, and a terrible which regardeth not persons, nor taketh reward:

11. Deuteronomy 16:19

Thou shalt not wrest live judgment; neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

12. Deuteronomy 16:20

That which is altogether just shalt thou follow, thou that mayest live, and inherit the land which the LORD thy God giveth thee.

13. Deuteronomy 24:14-15

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates. 15. At his day thou shalt give him his hire, neither shalt the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

14. Deuteronomy 31:29

For I know that after my death ye will utterly corrupt yourselves, and turn aside

from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of the Lord, to provoke him to anger through the works of your hands.

15. Judges 17: 4

Yet he restored the money unto his mother.

16. 1 Samuel 8:3

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted justice.

17. 1 Samuel 12:3

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hands have I received any bribe to blind my eyes therewith? and I will restore it you.

18. 1 Samuel 15:23

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the LORD, he hath rejected thee from being king

19. 1 King 12:28

Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

20. 2 Kings 3:1-27

Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin: he departed not from therefrom.

21. 2 Kings 21:2

And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

22. II Chronicles 19:7

Wherefore now let the fear of the LORD be upon you; take heed and do it; for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

23. Job 15:16

How much more abominable and filthy is man, which drinketh iniquity like water.

24. Job 15:34

For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

25. Psalm 1:1

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

26. Psalm 5:4

For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

27. Psalm 10:3

For the wicked boasteth of his heart his desire, and blesseth the covetous, whom the LORD abhorreth.

28. Psalm 14:1

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

29. Psalm 38:5

My wounds stink and are corrupt because of my foolishness

30. Psalm 53:1

The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

31. Psalm 62:10

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

32. Psalm 94:11

The LORD knoweth the thought of man, that they are vanity.

33. Psalm 94:16

Who will rise up for me against the evildoers? or who will rise up for me against the workers of iniquity?

34. Proverbs 4:14

Enter not into the path of the wicked, and go not in the way of evil men

35. Proverbs 4:24

Keep your mouth free of perversity; keep corrupt talk far from your lips.

36. Proverbs 10:24

The blessings of the LORD it maketh rich and he addeth no sorrow

37. Proverbs 11:1

A false balance is abomination to the LORD: but a just weight is his delight.

38. Proverbs 11:10

When it goeth well with the righteous, the city rejoiceth: but it is perished, there is shouting

39. Proverbs 14:34

Righteousness exalts a nation but sin is a reproach to any nation.

40. Proverbs 15:6

In the house of the righteous is much treasure: but in the revenue of the wicked is trouble

41. Proverbs 15:27

He that is greedy of gain troubleth his own house; but he that hateth gifts shall live

42. Proverbs 16:11

A just weight and balance are the LORD's: all the weights of the bag are his works

43. Proverbs 21:7

The robbery of the wicked shall destroy them; because they refuse to do judgment.

44. Proverbs 22:16

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

45. Proverbs 23:10

Remove not the old landmarks; and enter not into the fields of the fatherless.

46. Proverbs 24:1

Be not thou envious against evil men, neither desire to be with them.

47. Proverbs 24:19

Fret not thyself because of evil men, neither be thou envious at the wicked.

48. Proverbs 24:20

For there shall be no reward for the evil man; the candle of the wicked shall be put out.

49. Proverbs 24:24

He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him.

50. Proverbs 28:8

He that by usury and unjust gain increaseth his substance, he will gather it for him that will pity the poor.

51. Proverbs 29:2

When the righteous are in authority, the people rejoice: but when the wicked

beareth rule, the people mourn.

52. Proverbs 29:4

The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

53. Proverbs 29:24

Whoso is a partner with a thief hateth his own soul: he heareth cursing and bewrayeth it not.

54. Ecclesiastes 7:7

Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

55. Isaiah 1:4

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward

56. Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!

57. Isaiah 33:14

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burning

58. Isaiah 57:17

For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on forwardly in his heart.

59. Proverbs 57:21-22

But the wicked are like the troubled sea, when it cannot rest, whose water cast up mire and dirt. 22. There is no peace, saith my God for the wicked

60. Jeremiah 3:25

We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

61. Ezekiel 28:18

Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, and I will bring thee to ashes upon the earth in the sight of them that behold thee.

62. Hosea 4:2

By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood.

63. Hosea 8:7

They have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

64. Hosea 9:9

They have corrupted themselves, as in the days Gibeah: therefore he will remember their iniquity, he will visit their sins.

65. Amos 5:12

For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

66. Micah 2:1

Woe to them that devise iniquity, and work evil upon their beds! When the morning is light they practice it, because it is in the power of their hand.

67. Micah 7:3

That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

68. Habakkuk 1:4

Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

69. Zechariah 7:9-10

Thus speaketh the LORD of hosts, saying, Execute true judgment, and show mercy and compassions everyman to his brother. 10. And oppress not the widow, nor the fatherless, the stranger, nor the poor: and let none of you imagine evil against his brother in your heart.

70. Malachi 2:16

But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificieth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathens

71. Malachi 3:16

For the LORD, the God of Israel saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

72. Luke 15:7

Unto I say unto that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety nine just persons, which need no repentance.

73. John 8:44

Ye are of your father the devil, and the lust of your father you will do. He was a

murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

74. Acts 2:27

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

75. Acts 13:34-37

But he whom God raised again, saw no corruption.

76. Acts 20:33

I have coveted no man's silver, or gold, or apparel

77. Roman 1:23

And changed the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.

78. Romans 6:23

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

79. Romans 12:2

And be not conformed to his world: but be ye transformed by the renewing of your mind, that ye may proved what is good and acceptable, and perfect, will of God.

80. Romans 13:12

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

81. 1 Corinthians 5:11

But now I have written unto you not to keep company, if any man that is called brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not, to eat

82. 1 Corinthians 15:33

Be not deceived: evil communication corrupt good manners.

83. 2 Corinthians 8:21

Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

84. 2 Corinthians 11:3

But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

85. 2 Corinthians 11

For such are false apostles transforming themselves into the apostles of Christ.

86. Galatians 5:17

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

87. Galatians 6:8

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

88. Ephesians 4:22

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

89. Ephesians 4:25

Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

90. Ephesians 4:27-28

Neither give place to the devil. 28. Let him that stole steal no more: but rather let him labour working with his hands the thing which is good, that he may have to give to him that needeth.

91. Ephesians 4:29

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

92. Ephesians 5:11

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

93. Colossians 3:5

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

94. Ephesians 3:8-9

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 11. Lie not one to another, seeing you have put off the old man with his deeds.

95. 1 Thessalonians 4:

That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

96. 1 Thessalonians 5:21-22

Prove all things; hold fast that which is good. 22. Abstain from all appearances of evil.

97. 1 Timothy 3:3

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.

98. 1 Timothy 3:8

Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre.

99. 1 Timothy 6:5

Perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself

100.1 Timothy 6:9

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

101. 1 Timothy 6:10

For the love of money is the root of all evil; which some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

102. 2 Timothy 3:2

For men shall be lover of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

103. 2 Timothy 3:8

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

104. Titus 1:7

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre.

105. Titus 1:15

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

106. James 5:2

Your riches are corrupted, and your garments are motheaten.

107. James 5:4

Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ear of the Lord of Sabaoth

108. James 5:6

You have condemned and killed the just, and he doth not resist you.

109. 2 Peter 1:4

Whereby are given unto us great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

110. James 4:17

Therefore to him that knoweth to do good, and doeth it not, to him it is a sin

111. 2 Peter 2:15

Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

112. 2 Peter 2:19

While they promised them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

113. 1 John 3:4

Whosoever committeth sin transgresseth the law: for sin is the transgression of the law.

114. Jude 1:10

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.

115. Revelation 22:15

For without are dogs, and sorcerers, and idolaters, and whosoever loveth and maketh a lie.

5. Development and experience of the issue across the world- role of Christians in other countries (Apartheid South Africa; liberation theology).

The local action taken by Christians in Nigeria to combat corruption has variants in many countries of the world. In Zambia, Nevers Mumba, pastor, TV evangelist and Vice-President from 2003 to 2004, is reported to have challenged the Church to assist Government fight corruption. The Church [has] a mandatory obligation to assist Government in resolving such pressing issues (Times of Zambia, 2003).^{xxviii} Similarly, the Ugandan government is reported to have asked the church to help in the fight against corruption. President Yoweri Museveni, in a message delivered on his behalf by the Second Deputy Premier and Minister for Public Service Henry Kajura to pilgrims who turned up to celebrate the Uganda Martyrs Day, called on the Church to help end corruption: the Government alone cannot fight corruption to its end but the Church has a better platform to do that (Allafrica.com, 2006).^{xxix}

However, the same Ugandan government which called on the Church to support the fight against corruption two years later was to arrest a Ugandan anti-corruption activist and retired Assistant Bishop of Kampala Diocese the Rt. Revd Zac Niringiye. Niringiye and eight other campaigners were arrested by the police at Uganda's Makerere University for distributing pamphlets calling for an end to high-level corruption. The group was later released on bond. While many people may not clearly see the cost of corruption in this relatively thriving economy, the 2005 World Bank survey revealed that Uganda loses about US\$200 million a year through corruption but the Global Integrity Report of 2006 pegged the figure at about twice as much.

In the light of the corruption allegations that rocked the country in the recent years, the World Bank Group in 2004 began reviewing its development assistance to Uganda while also strengthening its own measures to ensure that its funds are used for their intended purposes.

Bp Niringiye once proclaimed: "Corruption in Uganda is a leadership problem. It requires political solutions. The President should not fear to disappoint some of his friends by throwing them out when they are embellished with corruption."

In South Africa Contextual Theology^{xxx} which was usually referred to as prophetic theology because it depends upon biblical exegesis or critical interpretation and places its emphasis on the biblical themes of liberation and the prophets teachings. The biblical prophets appeared in times of social, spiritual, and political turmoil. Contextual Theology provided the hermeneutical reasoning, moral force, and prophetic mandate required to confront and dismantle the apartheid system in South Africa.

South African apartheid was not only a political system; it was also a religious system. Apartheid incorporated both political and theological ideology and practices to achieve social and economic gains for its white minority population. Although much is documented regarding the political rise and fall of apartheid South Africa in scholarship, little attention is paid to the theological dimension that both contributed to and dismantled the segregationist government system. Although it is true that talented individuals such as the immensely popular Nelson Mandela and his African National Congress (ANC), as well as trade unions, played instrumental roles in abolishing apartheid, it is equally true that the churches greatly influenced the final outcome of South Africa's political and social oppressive system. Of course, political and economic factors were always in play, but religion and moral authority mattered. Contextual Theology provided.

In this regard, Contextual Theology also studies the current times with regard to the gospel Teachings. Therefore, the gospel becomes contextualized in an attempt to understand its meaning in the situation of crisis and conflict. These understandings of biblical exegesis led late twentieth-century Liberation theologians in Latin America and Contextual theologians in South Africa to focus on the conditions of the poor and oppressed and attempt to remove all social and economic barriers that are deemed oppressive. This theology became a significant driving force used by mostly non-white influential religious leaders and activist theologians to help end the apartheid government.

In Brazil, there is an initiative called CRISCOR (Christians Against Corruption) which has been using biblical ethics to encourage both Catholics and protestants in the fight against corruption. CRISCOR is working with the United Nations Office Against Drugs and Crime (UNODC) and has promoted social transformation based on a fair distribution of wealth. When CRISCOR began it had a ten-year goal of taking Brazil's CPI from 3.9 (2004) to 7.0. In a country where 22% of its Gross Domestic Product (GDP) is taken through corruption, the impact will be deep.^{xxxii}

The basis for the increasing attention given to the religion-corruption nexus stems from the argument that fairness and honesty form the basis of many religions, and as such, religious leaders can be utilized in the fight against corruption. According to Beets, two apparent assumptions underlie the call for religious leaders and groups to support the fight against corruption. The first is that faithful adherents to religion will refrain from corruption because of the inherent theft, dishonesty, illegality, and mistreatment of others [it implies]. The second, related assumption is that those who are not faithful adherents of religions are more likely to engage in corruption because of an absence of religious guidance (Beets, 2007, p.72).

However, contrary to these assumptions, many of the most corrupt countries in the world (according to Transparency International's Corruption Perception Index [TI-CPI]1) also rank high in terms of religiosity (using indicators such as those used in the Pew Global Attitudes Project). There is increasing evidence of religious leaders urging their adherents to avoid corrupt activity. For example, in 2002, Pope John Paul II spoke out against corruption and called on all Catholics to refrain from engaging in corrupt practices (CNN, 2002).^{xxxiii} Beets reports that the World Assembly of the World Council of Churches meeting in Harare, Zimbabwe in December, 1998 made clear statements condemning corruption. The organisation called on all of its member churches to urge governments to take legislative action against all forms of corruption (2007).^{xxxiii} Indeed, in many countries, religious and faith-based organizations (FBOs) have been active in denouncing corruption.

With all of the call to Christians to disassociate from giving room to corruption and corrupt practices, corruption is growing exponentially in many of these countries. In Brazil, there are corruption charges against President Souza de Lula for corruption and she is expected to spend upward of twelve years in jail. There are Churches in Brazil that have been questioned in their links to money laundering rings in recent years.

In Zimbabwe the fall of President Robert Mugabe who corruptly enriched himself at the expense of the people and the state eventually happened in November 2017 while in nearby South Africa, the administration of Jacob Zuma came to an ignominious end with charges of corruption for which he had no answers. He is to appear in Court in April 2018. Contextual Theology worked wonders in the process of dismantling segregation in South Africa but its application to the fight against corruption has met a resistance harder than the then minority government. The anti-apartheid campaigners and leaders have become the leading looters of public resources in the country. Perhaps the more the call to denunciation of corruption, the more attractive it is to some Christians. If religion could really be the antidote to the scourge of corruption, the Vatican which is the only country governed with the statutes of the scripture would have been spared the corruption expose from David Yallop's book *In God's Name*.^{xxxiv}

David Yallop's book *In God's Name* catalogued the corruption scandal that rocked the Vatican's most powerful financial institution, commonly known as the Vatican Bank which owned many shares in Banco Ambrosiano, an Italian financial house. The Vatican Bank lost about a quarter of a billion dollars. The corruption is known to have involved the bank's head, Paul Marcinkus, along with Roberto Calvi of the Banco Ambrosiano. Calvi was a member of the illegal Lodge Propaganda Due aka P2. Calvi was found dead in London, after disappearing just before the corruption became public. His death was initially ruled suicide, and a second trial ordered by his family then returned an "open verdict."

The day before Calvi's corpse was discovered, his secretary also "committed suicide by falling from a fourth floor office window at the bank's headquarters. A note was found which attacked Calvi for bringing the bank into disrepute.

In assessing the potentials of engaging Christian principles to deal with corruption, three countries were used to determine what worked and what did not. The countries are Brazil, the Vatican and South Africa. Although there are other countries like The Philippines, Uganda, Ghana and Zimbabwe that had made attempt to use religion to rein in corruption, these three chosen countries have certain peculiarities that stands them out. First, Brazil is a nation with the highest concentration of Catholics, the Vatican ran as a theocratic state and South Africa applied the liberation theological approach which

proved reasonably successful in dismantling apartheid was incapable of restraining corruption. All three countries have proved to be hopeless guides in the use of Christianity to combat corruption. Although there is no empirical proof to show, these countries seemed to have relied desperately on the outward show of religious piety and humanism rather than the inward relationship with the Holy Spirit in the war against corruption.

In the case of South Africa, Zimbabwe and Nigeria, there is a peculiar tint here from the legacy of colonization. It appears that the corollary for all countries that attained flag independence is degeneration into financial anarchy and wholesale corruption. Maybe the strategies were designed only to bring about the change of political power without a corresponding programme for the financial and economic empowerment of the people and of the country. What therefore is the hope for Nigeria that the same strategy that failed will work in a country where majority are averse to discipline? There is hope with the Holy Spirit in the partnership.

6. Neglect of the issue by the rise of Pentecostalism.

The perception of Pentecostals campaigning against corruption is expectedly mixed. Pentecostalism became synonymous with individualism, flamboyance and extravagance. While there is no provision in the scriptures that demands that Christians should live in penury, prosperity in most parts is being preached by Pentecostals without the need to rightfully earn what would provide for wealth, riches and fortune. Many Pentecostals have given a negative impression about Christian's attitude towards corruption. They have neglected a very crucial aspect of the mission of being the salt as well as being the light of the earth (Matthew 5:13-14).

Abogunrin points out that Pentecostal flamboyant lifestyle affects individuals, priests and seminarians. This is precisely because we belong to a society that is flamboyant, a society that worships wealth or money or possession. The Church has never encouraged her ministers to live below an acceptable economic standard of their environment, while not discouraging the spirit of sacrifice and renunciation by them. The challenge of living good and giving the best to God encourages in Pentecostalism, is having negative effects on the churches policies concerning clerical remuneration, and thereby calls for a re-evaluation of acceptable and dignify style of life by the clergies, in their witness to and identification with the Son of Man who had no place to lay his head. Financial and material prosperity and the flamboyant lifestyle is not affecting the clergy only but is becoming a terrible virus among the laity too.^{xxxv}

Pentecostalism with the message of abundant life and blessing is making material prosperity a yardstick of the divine favour. The impression society seems to get out of the

preaching of what Pentecostalism is, is that whoever is poor, is a sinner and not born-again. What emerges from Pentecostalism is that it is the prosperity of members of a church that shows which Church is really worshipping God rightly. Therefore, it becomes pertinent for members to be prosperous and to abound in wealth as a testimony of divine encounter in the Church.

The race for material wealth and political correctness is actively influenced by the activities of many of the leaders of the flock. Many Christians now consider their financial status seriously than their spiritual status and right standing with God and there is a terrible stigma about bankruptcy or financial brokenness. Nowadays, the popular slogans among Christians include “I can never be poor in Jesus name, the God that lifted me up will not let me down”. To this end, people may likely go into all sorts of corrupt practices, devoid of Christian justice and integrity in as much as they maintain or improve upon their financial position.

The core teaching of many of the Pentecostal Churches today is blessing without responsibilities. Many do not understand that for every blessing that God promises, there is a condition attached. Christians must prosper but it is with a caveat. Salvation is free but the believer must have to buy a Bible to read about the will of God. In fact, many of these churches are now given different derogative names. Abogunrin refers to such churches as health and wealth gospel. According to him young graduates of Universities and Polytechnics who could not find jobs started to float churches. The teaching of holiness is being gradually abandoned in preference for prosperity teaching. Many of the Pastors do not bother about the money being brought to the church. We believe that this is encouraging bribery and corruption in our nation.^{xxxvi}

How will the Church with the smear so thick, deep and dirty on its body begin today to rally and reconcile cynics as the new platform to be followed in the campaign and the in fight against corruption? The consolation and the hope for this fight which bears re-emphasizing are also in the Bible. It says, “The things which are impossible with men are possible with God (Luke 18:27) and God also re-affirmed Behold, I am the LORD, the God of all flesh: is there anything too hard for me”? (Jeremiah 32:27). With God the fight against corruption that Christians have proposed to carry out is bound to be victorious.

7. Need for A New Revival/Intervention By Pentecostals

In the religion corruption nexus, what scholars, civil society activists and development workers have been essentially concerned with strategies couched in social and economic terms that have left nations groaning under the obnoxious weight of corruption. Perhaps now is the awaited era to adopt Christian based prescriptions in dealing with the

phenomenon. To truly show that the time is really now, the signal was given in 2006, in a speech given at the London School of Economics, Transparency International's Chief Executive, David Nussbaum, argued for a new approach to combating corruption that takes into account the role that personal values play in moral decision-making related to corrupt practice. He explained:

“In the case of values-based decisions like whether or not to bribe or accept a bribe, values and ethics can form a sort of threshold, establish under what emotional and external circumstances if any you may say yes. Your social environment, the level of trust you have in those around you, how you see this affecting people you care about, will also come into play; but your values will be a fundamental guide in making these decisions.”^{xxxvii}

He went on to make a direct link between values, religion and corruption. Religion provides a language of ethics and, often, an actual list of rules to live by. Thus, it is argued that in countries where religion plays a vital role in the lives of most people, many, including public servants, are likely to derive their ethical framework in part from their religion. There are growing calls for religion to be used in the fight against corruption, through drawing on religious values and organizations.

In 1906 Ambrose Bierce, one of America's finest satirists, published a guide to bullshit, *The Cynic's Word Book* or, as it was later rechristened, *The Devil's Dictionary*. Bierce reserved his sharpest barbs for religion. To pray, he said, is to ask that the laws of the universe be annulled in behalf of a single petitioner confessedly unworthy. Religion is a daughter of Hope and Fear, explaining to Ignorance the nature of the Unknowable. For Bierce, Christianity was an antiquated superstition with no place in the modern world.

In the same year an itinerant black preacher arrived in Los Angeles. William J. Seymour was disheveled in appearance, blind in one eye and scarred by smallpox. He was also on fire with a vision that Jesus would soon return, and God would send a new Pentecost if only people would pray hard enough. He began to preach from a makeshift church in Azusa Street, in a run-down part of town. Soon thousands joined him. People spoke in tongues, floated six feet in the air, or so we are told, and fell to the floor in trances, slain by the Lord. The faithful prayed day after day for three years on the trot, and dispatched dozens of missionaries abroad.

At the time, the Azusa Street revival looked like an aberration. Surely the future belonged to the cynical secularists such as Bierce rather than the tongue-speaking preacher like Seymour. Intellectual fashion had turned sharply against religion. Marxists dismissed it as a tool of class oppression; Freudians regarded it as a collective neurosis; economists thought that because it had no market price it had no value; and sociologists, such as Emile Durkheim and Max Weber, pronounced its death rites. The year before, France had passed a tough law banning religion from the public square.

You did not have to be a card-carrying intellectual to think that Azusa Street was a flash in the pan. The *Los Angeles Times* complained about a weird Babel of tongues and a new sect of fanatics who work themselves into a state of mad excitement. Respectable people were outraged that Seymour encouraged inter-racial worship, particularly given that it involved hugging and ululating. The religious establishment was equally hostile, believing that the future of religion lay in reconciling itself with reason. Fundamentalists condemned Seymour for focusing on the Spirit rather than the Letter. The last vomit of Satan was one preacher's verdict on the movement.

Yet, except for Europe, history has moved in Seymour's direction rather than Bierce's. The great secular ideologies of the 19th and early 20th centuries from Marxism to Freudianism have faded while Seymour's spirit-filled version of Christianity has flourished. Pentecostal denominations have prospered, and Pentecostalism has infused traditional denominations through the wildly popular charismatic movement.

Today there are more than 500m revivalists in the world (ie, members of Pentecostal denominations plus charismatics in traditional denominations). In a recent survey of Pentecostalism, the Pew Forum on Religion and Public Life argues that renewalist movements are the world's fastest-growing religious movement: the World Christian Database shows that renewalists now make up about a quarter of the world's Christian population compared with just 6% 30 years ago. The evidence of this can be seen everywhere in America and the developing world: in churches the size of football stadiums in Latin America, in 12,000-acre redemption camps in Nigeria, in storefront churches in the slums of Rio and Los Angeles. LA's most successful export is not Hollywood but Pentecostalism.

Pentecostals believe in things that set Bierce's teeth on edge. The Pew Forum made a particularly detailed study of ten countries. In all ten large majorities of Pentecostals (ranging from 56% in South Korea to 87% in Kenya) say that they have either experienced or witnessed divine healing. In eight of them, majorities say that they have received a direct revelation from God. In six countries more than half believe that Jesus will return to earth during their lifetimes and in all ten more than 80% believe that the faithful will be gathered up before the end of the world and transported to heaven.

Pentecostals take their name from the biblical feast of the Pentecost. Early followers of Jesus who had gathered for the feast were filled with the Holy Spirit and able to speak in tongues. The curse of Babel was lifted and people from different countries could understand each other. Pentecostals are most akin to Evangelicals in their emphasis on being born again. But they differ from Evangelicals, as well as from other Christians, in their emphasis on the Holy Spirit. They believe not only that the Last Days are coming, but also that the Spirit can enter ordinary mortals and give them extraordinary powers.^{xxxviii}

With over one hundred and twelve years and still counting, the Pentecostal movement which the Holy Spirit inspired through Seymour has grown exponentially, the cult of Marxism and Freudianism and to a much lesser extent Weber and Bierce has all but withered. And if a century later, the same Spirit is inspiring a movement to rid Nigeria of corruption, there is everything to gain and nothing to lose as we can be confident that the Lord who has begun this thing will see it to completion. There is a certainty that is almost indubitable that God created Nigeria for a purpose that is yet to be revealed or might have been but is yet to be grasped by the citizens of the country. God could not have created this largest concentration of black people on earth for the fun of it. Nigeria is the Biggest Black Brand on Earth and this nation has a huge place in God's plans for humanity. Nigeria must lead the black race if the people must achieve relevance.

Apparently God's plans does not include his name being brought to odium and ridicule through his children being caught in the orgy of bribery, murder, bad governance, lies, deception and wholesale corruption. Emerging from the day of Pentecost, following through Azusa and the flourishing movement in Sub Sahara Africa, Pentecostals are known to make intervention that can reverberate and be earth shaking. Pentecostals are not known to go into the night quietly. They can dance, sing and pray with fervour until the Holy Ghost come down. There is the need to bring that same energy, vibrancy and vigour into dealing with the issues and challenges pose by corruption to the Church, families and the nation.

The strength that has aided the spread of Pentecostalism across the world is the greatest force on earth, the power of the Holy Spirit. The same power that raised Jesus Christ from the dead two thousand years ago is still available to believers today to fight the war against corruption. Corruption may be prevalent across systems and institutions, but it still involves the attitudes and actions of individuals, who experience corruption (and religion, for that matter) in an individualistic way. Individuals make the choice of whether to corrupt or be corrupted, to behave ethically or unethically. They may operate within institutions, but the emphasis is to focus on the attitudes, beliefs and choices of individuals which the Holy Spirit is able to transform.

As a movement, Pentecostalism transcends denominational categories and presents itself as God acting in particular ways within Christianity. From a theological point of view, Pentecostalism is a personal experience of the divine. And it is the personal experience that must be invoked in the fight against corruption to succeed. As a religious experience, Pentecostalism represents a *ritualized prolongation of the original Pentecostal event*^{xxxix} (Acts 2, 10, 19) that expresses the essence of Christianity with an intense spirituality that recalls the life of the early Christians.

A revival in prayer is needed in the Church if power of corruption over people is to be successfully crushed. The Church need to strategise on prayers across denominations in the country to enable it give control of the exercise to God. Prayer is a call on God. He said Then shall ye call on me and ye shall go and pray unto me, and I will hearken unto you (Jeremiah 29:12). Prayers were the strength of the spread of Pentecostalism from Azusa to the rest of the world. If only Christians would take heed this open invitation to partnership. The result will be extraordinary. The fight against corruption would be entirely God's own war to redeem his name in our nation. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (2 Chronicles 7:14).

The teaching on holiness is fast disappearing from the sermons of many pulpits across the nation. Pastors would rather do men's bidding and not preach against sin so that the numerical strength of the Church would not only be maintained but should increase. Preachers are inviting comedians instead of the Holy Spirit to the Church in order to increase member's number. Ironically, those comedians do not invite pastors to their shows to increase audience participation. A revival in the teaching of the word of God is crucial if the right attitude to God is to be developed and sustained in the fight against corruption. The right attitude follows in God's admonition.

According to Jesus Christ in Luke 12:15.. There should be a revival in the right approach to wealth and power. There are many wrong motives for the acquisition and utilization of wealth and power today in Nigeria. Many see wealth and power as end in itself and would do anything to get and keep it including engaging in heinous crimes of corruption. The Church must rise up to re-orientate members that wealth and power is for the development of nations and people. That God blesses people so that they can be a blessing to others. If Christians understand the value of being custodians of the wealth that God provides many evil practices that are heard of today in the process of getting wealth and power would diminish.

8. What Needs To Be Done To Win The War Against Corruption

There is so much that needs to be done in Nigeria in the war against corruption. The dire poverty with the twin evil of corruption in Nigeria and the oppressive prevailing international system of globalization and neo-liberalism which enhances the campaign for all forms of privatization makes it imperative and compelling for Pentecostal communities to face reality and begin to participate actively in civil society, embracing forms of political participation and social action which it had not given room to in all the past years.

Today Pentecostals have achieved a new level of maturity and they should increasingly begin to desire to become the subjects of their own history and should create the new force that should give voice, direction and traction to an emerging role for civil society to combat corruption in Nigeria. No one today doubts that the Pentecostal movement is one of the most significant religious experiences in this country but it must clean up its act, put up a united front for it to be accepted as respectable enough to lead a new Nigeria where greed, avarice and selfishness is reduced to its barest minimum.^{xi}

The first place to begin the fight against corruption is prayer. Many unbelievers may scoff at the potentials of prayer to move corruption which appears to have calcified over the years but we are not looking at what the world feels. Pentecostals are moving by faith with action in the belief that God is able to use these prayers to restore the nation to a whole new level of soundness and freshness from the plague of corruption. Pentecostals must pray until something shift both in the spiritual and the physical realm. Prayer brings our hearts, minds and actions closer to God's heart. As we pray and encounter God's heart we are inspired to live clean, whole and ethical lives. We also gain the courage to stand against injustice in our country.

Prayer helps us to remember that God cares for this country, that God loves the world and that there are people behind every action of corruption. The Bible reminds us that the earth is the Lord and the fullness therefore and all that dwells in it (Psalm 24:1) In another scripture it says the heart of the king is in the hands of the Lord and he can turn it (Proverbs 21:1) .Prayer helps to remind us that the most powerful force ever on earth is behind our cause and if we keep on, we shall be rewarded in due course. Prayer is the sustenance we need as we seek to overcome our own ethical struggles and also as we may be called to challenge powerful individuals and institutions that are unjust and unethical. Prayer empowers us to be powerful and considerate agents of social change for our generation.

The starting point of our praying is for God to raise up just and righteous leaders in government, business and the Church. The Church should pray for improved transparency in the political and economic systems of the nation and also the world. The Church must take up prayers for those who are persecuted because they have taken a stand for righteousness. The Church will pray that those people will have the courage to prevail in prayer and that God would protect them and their families from threats, intimidation and harm. The Church will take up prayers for the poorest, marginalized and vulnerable members of society, most often children, women and minority groups in society, who face the brunt of immoral and corrupt leaders and systems.^{xii}

Additionally, the Church will pray that God would strengthen them, meet their daily needs, and raise up Godly leaders who will champion their cause among the powerful. The Church will pray for the many Christians who are working in raising awareness about the entry of the Pentecostals into the social work of the fight against corruption in Nigeria. The Church will pray that their rank and those working in the areas of ethics development and anti-corruption work across the country shall not be broken by the body language and reluctance of government to show enthusiasm or made to fall into the temptations that they are fighting against. Finally the Church shall pray that God would strengthen their efforts, provide for their needs, those of their family, their ministries and to protect them from persecution, harm and all the wiles of the devil.

The Church should choose a specific day of prayer, either the World Anti-Corruption Day on December 9 or design its own day and dedicate it to prayer against corruption, corrupt practices and those engaged in corrupt practices within an anti-corruption week which will include other awareness generation programmes to be held across the nation.

Closely following the need to pray is the requirement for a strategy to drive the initiative of the Pentecostal fight against corruption. It will be the National Pentecostal Anti Corruption Strategy (NPACS) for Nigeria. While drafting the strategy, it will review the national anti-corruption strategy and see where it can improve what has been adopted by the nation and align with it for greater results. The strategy will contain what goals can be achieved in the short, medium- and long-term ranges and it should factor in where Pentecostals have comparative advantage and can bring their strength to further the national efforts on anti corruption.

It will be the Pentecostals' own way of showing leadership in this issue. With this strategy the Church will engage the leadership of the country at the policy level with government so that the relevant laws can be amplified and used by members of the public in the fight against corruption. Pentecostals will regularly provide policy briefings to help shape the direction of what is needed in the fight against corruption. Christians must deploy certain elements which over the years, scholars, activists and international organizations have identified as crucial in winning the war against corruption. These elements include:

1. Legislative framework for transparent and accountable government and for fighting corruption including the Freedom of Information Act, 2011, Budget Law, Fiscal Responsibility Law, and the Whistle Blowers Act.
2. Political will and commitment to fight corruption.
3. A comprehensive strategy that is systematic, consistent, focused, well publicized, non selective and non partisan.
4. Protection of whistle blowers.
5. Political reforms to curb corruption.

6. Reform of substantive programmes and administrative procedures.
7. Mobilisation for social re-orientation with participation of civil society and Faith Based Organisations.
8. Effective legislative oversight through the Public Accounts Committee.
9. An independent media.
10. Adequate remuneration for workers to reflect the responsibilities of their posts and a living wage.
11. Code of ethics for political office holders, business people and CSOs.
12. Independent institutions.
13. Movement for anti-corruption.^{xiii}

Any realistic strategy must start with an explicit recognition that there are also those who demands acts of corruption on the part of the public sector employees and there are public employees willing for a price to perform those acts. There is thus a demand for acts of corruption and a supply of such acts. As is the case with all demands and supplies, the price plays a major role. Various incentives determine the elasticity of these supply and demand functions. In the basic case, the giver of the bribe wants something (a reduction in a cost or an increase in a benefit) from the public official and is willing to pay a bribe for it. The official has something to sell (that is he has some power that he can sell) and wants to be compensated for the risk and the efforts involved. However, in the background there is the state in the totality of its actions carried out by the many agencies that constitute the public sector. To a large extent it is the state that through its many policies and actions, which are badly implemented, that create the environment and the incentives that influence those who pay bribes and those who accept or demand.

Part of the strategy will be the three-prong approach of putting up preventive measures, education and public awareness as well as building a very strong community spirit against corruption.

Prevention: There is an aphorism which says prevention is better than cure. It should be the utmost concern of the church to focus its attention on preventing corruption than attempting to provide a cure. Government and all concerned must as a matter of priority, work on closing the taps of corruption before chasing the thieves. Corruption is endemic and spreads so fast. It must be noted that all legislations and statutory measures are curative rather than preventive so are all political and governmental schemes designed and employed to arrest corruption. The emphasis of the church should therefore be more in prevention.

Education/Public Awareness: The church should have an agreement to step up from this moment onward a renewed commitment to embark on spiritual and scriptural teachings on shunning corruption and pursuing morality and ethics centered on divine justice and

retribution. The teaching on prosperity which is a revelation for this age must be taught alongside a sense of responsibility to work. Members should be constantly reminded that the blessings conferred by God can be enjoyed on earth with also the addition of entering into the kingdom of God. It is the race to heaven that should be foremost in the minds of believers. There should be massive publicity with all forms of Information, Education and Communication materials regularly provided through the mass media, social media and from the pulpit. The time has come for the Church to speak out against corruption and not be seen to be passively supporting the looting of the commonwealth.

Strong Community Spirit: The Pentecost began in Jerusalem with a very strong communal spirit. It may be a long time ago but what worked then must be re-applied if the Church is to finish strong in the campaign against corruption. Many Pentecostals have been very bad advertisements for Christ. Pentecostals need to regain the high moral ground on which it started more than two thousand years ago. The image of corruption in the Pentecostal Church is a bad reflection of the deeds of our Lord Jesus Christ. Pentecostals have to unequivocally preach about the need to rekindle, preserve and conserve the community spirit among believers.

This three way approach carries the potential for changing the way the Pentecostal Church will work on reducing corruption before it occurs. If Pentecostals will wholeheartedly embrace these ways in the fight against corruption there will be less of tax payers money spent on corruption litigation. What the Pentecostals require to fight corruption is the will to resist participation in corruption and also to expose corrupt practices.^{xliii}

Pentecostals must also, on the one hand, unite to fight all forms of corruption, and on the other, work proactively and strategically against corruption through our holistic ministries. Throughout history, the church of Christ has always cared for the poor and needy. The church in Nigeria cannot exempt itself from this noble duty and calling. The Pentecostal Church in Nigeria is matured and is populated well enough to lead this crusade. We cannot sit back and neglect the work, hoping that other groups or CSOs will carry out the duty that is duly ours to the poor. We must take responsibility.

Several interpretations being given to the gospel is a food for thought. The issue of prosperity gospel should be re-examined. There is a need to emphasize holiness and righteousness well and above every other thing. For democracy to be sustained in Nigeria, the Church must be revived, defended and protected. It is then the expected good governance may be achieved in Nigeria. The church must complement the efforts of the government and give a right direction by preaching the gospel with courage and forthrightness.

The church should assert itself as a community of moral discourse. The church has, first of all the calling to be a prophet who identifies the ills of society. Churches are deeply involved at the grassroots level of society and can be seen as moral opinion makers in communities. The church functions amongst the rich, the poor and the poorest of the poor. Christians have first-hand knowledge of the social ills of societies. They function in all spheres of life in government, civil society and informal societal structures. The Churches is in an excellent position to raise awareness of the problem of corruption and its negative effects on society.

The Church should carry out its anti corruption activities in a way that it is seen and seen to be acting as the moral power station of society from which all things holy, pure, noble, righteous should flow towards humanity. The church should equip believers to promote and sustain socio-political transformation in society.^{xliv} Moreover, the church should be actively engaged in socio-political transformation by preaching the reconciliation in Christ and its implications for society, and by being an example of reconciliation amidst a divided nation. By overcoming the divisions caused by political affiliations, ethnic membership, tribal association, sexist attachments, and religious relationships. Corruption should be presented as violating the grace God has given to us and that if you love the Lord who gave His life as propitiation for your sins the best you can do to value, cherish, appreciate and treasure that sacrifice is by being in right standing with God and not give room and incentives for corruption and corrupt practices.

This should be the framework of an intense moral education. It should be an education that addresses the attitude of Christians. Attitude is a very important concept in any ethical reflection. Ethics does not only focus on human conduct and the prescriptive norms for that conduct, but also on human attitudes and the prescriptive norms for change of attitudes. Ethical conduct flows from a specific attitude that is determined by a certain worldview. Attitude is also a very important concept in Christian anthropology due to the call upon Christians to mirror the attitude of Christ in their pursuit of rights and responsibility to fulfill their obligations. This angle of approach will be pursued in this campaign against corruption. A Christian view on attitude should be in accordance with the biblical text of Philippians 2:4.

Christian ethics has always been aware of the widespread human tendency of individuals to prefer their own interests to those of others. Humans tend to be biased toward members of their own groups, to steer away from outsiders and to rationalize self-serving behaviour through morality (Pope, 2007:267).^{xliv} Self-interest is a positive attitude in the pursuit of human dignity and human rights, but it should be balanced with an attitude of self-denial when the pursuit of the human dignity and human rights of others, especially the poor and vulnerable are concerned.

Christ had an attitude of recognition and promotion of public interest, and this should be imitated by his followers in society (Philippians 2:4-11). Broadly speaking, the expression: but made himself nothing in this passage indicates that Christ became human. But there is even more involved in this act of becoming human. In other words, Christ became humane. He did not come to earth as king in the power and splendour of a glorified human nature. He came as an ordinary man, recognized his indissoluble divine nature, becoming human to be amongst humans, to suffer with and for them, and associated himself with the sinners and the marginalized of society.

Lastly, there is the external dimension of the fight against corruption to which Christians must pay attention. Corruption has no border and Christians in Nigeria must have affiliation through its own network or through those of government to assert some degree of influence over international organizations that can bolster this fight against corruption. The suggestion is for an organization to be called the Global Network of Christians Against Corruption to be created to harness the force of Christians around the world. It has to be anchored on prayers and the word of God for it to be effectual and effective. Many developed countries have presented themselves as safe havens where looted money can be kept and these proceeds of crime enjoyed whenever in a later date. Unless this connivance is discouraged through some effective measures the local fight against corruption will be an exercise in futility.

In the campaign against corruption it is critical to learn to imitate Christ in his humaneness, his solidarity with the needy and people in social distress. He can be imitated in his attitude of caring, love, sacrificing of his own interests and general compassion. As such his attitude must flow over to the attitude of Christians. This ethical principle, resulting from this part of the Christological hymn in Philippians 2, requires that Christians are called to agape, that is all inclusive love, which entails to be humane, compassionate and to make one available for people in their quest for comfort, justice, dignity and respect. This conclusion is strengthened by Christ's instruction to his disciples that they must wash each other's feet (John. 13:12-17). Self-interest must be tempered by the attitude of self-denial and moderation, especially when it comes to the interest of the poor and the marginalised.^{xlv}

9. Conclusion

It is very clear that we are living in a society where corruption has engrained itself in the culture; the Christian should not only condemn the practice, but also individually reflect God's holiness through his or her honest lifestyle. There is often a significant price to pay to be honest. It is only when Christians agree to pay this price that the value we want to see in the society can be deepened. We must also highlight the value of work- businesses, investments, service - as the only valid means to gain income, and as one of the best

remedies against corruption and poverty. Corruption is more than a personal moral issue; it is a national ill that demands attention and cries out to be cured.

As Christians we long for a society free from the taint of corruption. Churches are preaching against this evil yet it is spreading with cancerous intensity as it fattens the wealthy on the one hand and further emasculating and emaciating the poor. At a time like this when the malfeasance of corruption is putting majority of citizens at risk. We must take our stand and be counted on the side of our Lord as good soldiers against corruption.

It is recommended that as Christian take deliberate steps into the fight against corruption it must be done with a clear purpose that it is guided by Christian principles of love, patience, forgiveness and absolute dependence on God for direction. In other not to give room for offense as the work progresses all other legislative and strategic frameworks must be applied with these Biblical principles. The campaign must be systematic, focused well publicized, non selective and non partisan.^{xlvi} Government must be persuaded to keep their side of the bargain by strengthening capacities of relevant anti corruption institutions, mobilizing for re-orientation and partnering with the media which must be given room to maintain its independence. With the Church as a moral rallying point for of these organs of society, the fight against corruption has a hope of being a very good fight with excellent fruits of reduction in corruption in Nigeria

NOTES

NOTES

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**About
Priests Peace &
Justice Initiative
(PPJ)**

The Priests Peace Justice Initiative (PPJ) is a faith based organisation and social arm of the Palace of Priests Assembly. Palace of Priests Assembly is a duly registered and incorporated Church of the Federal Republic of Nigeria. Priests Peace Justice Initiative is set up to anchor the social dimension of the Church and to contribute to the building of a peaceful and orderly society.

It is hinged on the dignity of the human person as created by God and the need to create an enabling environment for evangelism and holistic prosperity. At Palace of Priests Assembly, we believe that the Church should play a significant role in ensuring democratic governance, peace and stability of nations.

We see it as a duty to bring Biblical perspectives to the challenges of democracy, development, insecurity, injustice, service delivery and humanitarian services.

Vision

Our vision is a world of prosperity and social justice.

Mission

Our mission is to act as catalysts to empower citizens to reign as Kings and Priests and work for peace and social justice.

Values

The Priests Peace and Justice Initiative will be guided by the following values:

1. Leadership: requiring us to build leaders because He made us in his own image and called us to lead. We build leaders that will impact this generation and the next generation.
2. Empowerment: requiring us to equip the saints in all aspects of life to live as Kings and Priests that bring honour to God and work for peace and social justice.
3. Royalty: requiring us to live as Kings and Priests in accordance with God's design as a chosen and peculiar people working for peace and social justice.
4. Integrity: requiring us to demonstrate faith and action as Children of the Most High. Our behavior will match our belief. We will trust God and work in integrity (Ps 26:1).
5. Discipleship: requiring us to make disciples in all nations with solid biblical foundations who are then able to disciple and empower others to live in peace and harmony.

Areas of Focus.

PPJ will work in the following five thematic areas:

1. Democracy: Elections, transparency and accountability and stewardship
2. Peace Building: Human Security and Conflict transformation.

3. Social Justice: Poverty, Inequality and Justice.
4. Emergency and Humanitarian services
5. Education and Health

PPJ Management and Governance

Priests Peace and Justice Initiative (PPJ) is managed by an Executive Committee made up of a Co-ordinator and five thematic heads. The secretariat is supported by Programme Officers and Finance Officers. The governance and oversight is provided by the Board of Trustees of Palace of PRIESTS ASSEMBLY (PPA).

Strategic Approach

The approach to work revolves around four key strategies:

- Research
- Capacity Building
- Advocacy and Campaigns
- Services

Board of Trustee

Dr. Otive Igbuzor

Dr. Ejiro J. Otive - Igbuzor

Pastor Joseph Igbuzor

Pastor Oche Ocheme

General Overseer

Otive Igbuzor, PhD

Headquarters:

Palace of PRIESTS ASSEMBLY (PPA),
Ebenezer Place, Durumi 2, after Gwagwalada Park,
Area One, FCT, Abuja, Nigeria

Tel: +234 812 710 0087

Website: www.priestsassembly.org

E-mail: info@priestsassembly.org

Twitter: [@priestsassembly.org](https://twitter.com/priestsassembly)

Facebook: facebook.com/priestassembly

Instagram: [priestsassembly](https://instagram.com/priestsassembly)

FOR FURTHER DETAILS AND INQUIRIES:

Pastor Otiye Igbuzor, Ph.D
General Overseer,
Palace of Priest Assembly (PPA),
Ebenezer Place, Durumi 2, After Gwagwalada Park,
Area One, FCT, Abuja, Nigeria.
Tel: +234 812 710 0087
Website: www.priestsassembly.org
E-mail: info@priestsassembly.org
Twitter: [@priestsassembly.org](https://twitter.com/priestsassembly.org)
Facebook: facebook.com/priestsassembly
Instagram: [priestsassembly](https://instagram.com/priestsassembly)

LAGOS OFFICE:

No. 1 Balogun Street, Off Obafemi Awolowo Way,
Ikeja, Lagos.
Tel: +234 708 369 6291

DELTA STATE OFFICE:

Palace of Priests Assembly, Odeyovwi Villa, Umuabi Street,
Ugono-Orogun Delta State: or Along
Emonu/Aragba express way, Emonu-
Orogun, Delta State.

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